A

484 day at a time. Some people here go to the mountains, but they never go very far. Almost none has ever left the district, and those who have did so seldom and perhaps only once, for example to Nggobe or to another nearby area. Only the [625] police have been to Ngada or other Flores areas. And there are only two policemen.

[167] There are no soldiers here. No one here has ever left Indonesia.

[443] There are no regular traders in the kampong. One could say that there are no regular trips made to the outside.

Those few who have been outside of Roworeke relate, on their return, that other places are completely different from Roworeke. How true this is! They are not specific, however.

[178] There has been little change in the very non-moving character of the people here. They just know so little that they never think about leaving.

People here who have never seen any other place than Roworeke and Ende, i.e., just the [162] road to town and back, number about two hundred and fifty, that is about fifty per cent of the population. For example, these people have never seen even Rukuramba. This is especially true of the old people, although all except the children have seen Ende. Trips to Ende are not frequent. This is perhaps the most completely non-moving place I have seen yet.

484 Reasons given for not moving or visiting or
● 152 traveling outside of this immediate vicinity are
186 that there is too much work in the kampong for people to leave at any time. And formerly, there was a strong fear of war and a general fear of anyplace except home. There was never any reason to leave the area, but if one wanted to there was no objection. Aside from the war danger in former times (especially did Roworeke fight against Nggobe and Rodja), the old folk

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484 952 186 [776] are afraid to sleep outside, even today. They fear evil spirits (they say setan) of the outside. This is a real and vivid fear to them.

20 Roworeke does not have a telephone, telegraph or radio. Mail is brought by people who happen to go to Ende, and letters are mailed by the same means. A letter is first sent by the Post Office to the office of the Radja. It may take a long time to get here.

There is a gong used for signaling (it is located near the kapitan's house) on the occasions of the death of a noble, a tax meeting, and the like. News is spread fast by rumor, and the gossip here is uncanny. Everyone in the area knew when the kapitan went with us to Kilimutu.

There are no "local authorities" on the news front. The only people who would approach this are the two police. News bulletins from the Information Service are practically never delivered here. Such things simply do not get this far. There are no traders who give news.

443 There are markets and there is a market system. The district markets are located at:

1. Kilometer 14. An empty place, merely. (Friday)
2. Kilometer 24. The same thing. (Saturday)
3. Kilometer 33. In Lio (Monday)
4. Kilometer 52. In Lio. (Tuesday)
5. Kilometer 66. Wolowaru. Lio. (Wednesday?)

Thus there is a circuit, and the Ende traders (papalele) go by truck, day by day, up to the mountains and then down to the start and then over again. Sunday is evidently out (Christian influence, evidently). These traders make little [563] money as they are mere tools of the Chinese who [426] lend to them at high rates or merely pay them salaries, or let them buy and sell on a commission basis.

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346 here, and perhaps each ana deo is of one of
614 the suku. They are uncertain about this, but
778 thought that this was perhaps right. They
764 did know that the house was used by all four
suku. It is a kind of cooperative venture in
the ancestor cult. They got together and
built it. It is at kilometer 17, one kilometer's walk up.

2. Bu'ube'i, the most remote of the Rewarangga kampongs, is at kilometer 17 plus a ten kilometer walk. There is a real house there, but the kapitan does not know if there are any bones. They do not know what suku it belongs to. He was there, but was afraid to
[753] look inside. They fear illness. I asked why
[782] he didn't give a gift and thus insure his safety. He said it would be no use to take
[752] the chance. Thus he is a Catholic and thus he fears both outside magic and ancestral ghosts at the same time. It does have an ana deo.

3. Ratebedi has an ana deo, and bones too. The suku is unknown. This is at kilometer 13 plus a four kilometer walk.

4. Vavoëü has an ana deo, but with no bones. The suku is unknown. It is at kilometer 13 plus a one kilometer walk.

All others have either nothing or merely a grave-bones shrine.

5. Worowai has a shrine of the suku Rewarangga.

6. Roworeke has a shrine of the suku Odja. It is in a section of Roworeke Asal.

7. Worowaku does not even have a shrine.

8. Arereke has a shrine of suku Urureva.

9. Pu'uperi has a shrine of suku Rea (a different suku from Reandona).

10. Information is lacking for Kekawi'i.

11. Koavena has a shrine of the Gusa suku.

12. Kekamberu does not even have a shrine.

13. Nioreko has a shrine, but the suku is

We Today there are more meetings and greater
208 effort to get the opinions of the people. This
634 is especially so since this Radja came in about
178 eleven years ago. Formerly, the radja merely
663 ordered things to be done and paid no heed to
648 the local requirements, etc. Also, the radja gets around to more areas now. (We noted that the Radja is making a good-will tour, and probably all of them are scared of another Java.) He said that there is a much closer arrangement between the radja and the people now. Formerly the Dutch and the radjas worked together very closely, and anyone who spoke up was simply jailed. I can see this is as in Ende, and the Dutch here until the end used the jail as the solution for everything. They wouldn't listen to anything else. If the radja and Dutch work together the result is tyranny, and it is real here.

There is more justice here now, they say. They say this began about eleven years ago with the present Radja. But this may be out of respect, and they admit that the real change has taken place here since the war. The war really liberated Indonesia. There is no more use of brute force. People can speak up now.

789 We had a long talk about magical power. They
769 say that the power of the chiefs, from the radja
622 to the adat kepala kampong to the kepala suku to
[153] the kelake, is all a matter of fear of ances-
● [152] tral punishment. If they do not obey, they become sick and have misfortunes. The magical power comes mainly from the ancestral spirits, but it is funneled through the magic stones of authority too. The curse power of an adat chief is very great. The power of the purely administrative chiefs, for example, the kepala kampong, who does not deal with adat, and the kalang, is that of the police, etc. This is actually not so because all of the chiefs are of the proper succession. If they ever tried to put one in

Wai

797 that there was less open conflict than in Leloba.
798 There was a chance to mix the pagan with the new
177 and develop a syncretism. In Leloba it was a
184 life and death struggle, and indeed it was, as
578 the issue shows, a showdown. Perhaps Roy refused to compromise. This is a very interesting contrast. They had their fight out in Leloba and gave up paganism, while Wailolong held onto a little of the old. Indeed, he says that the Catholics in Wailolong do many of the pagan rites today, whereas the Catholics of Leloba have no ceremonies left to participate in.

[665] Since there are no political parties here,
797 and the real issue in Wailolong now is religion,
177 since all depends on it, I went right back to
798 the struggle on this point too. The leader of
578 the Catholics in Wailolong is the guru from Bama. His outside origin is a handicap. (I am just about sure that Roy is the main man to destroy paganism in Leloba. He was the perfect man for the job.) The leader of the pagans is Blawa, the kelake of one of the Datong ama. He is the one who shares the office with the legitimate kelake, Doeng, who is less able to do so. The Radja tuan of this head suku is not so eloquent, and so Blawa is the center of resistance. I asked if he got along all right with the guru and with Roy, and he said yes. Again the mild-
[181] ness of the folk stands out, together with their
●[152] tolerance. They simply do not show anger.

Anyway, the pagans, even Blawa, have given up. Their only struggle is over little things (please let us have at least one little girl for a tuno wudjo!). They just try to hold on, like their last gasp. They are going down the road to death, and after them the pagans will be eclipsed. It is dramatic.

166 The only people who go away from here usually
484 go to jail, as Roy says. This is the only trip they make.

We.

648 controleur around 1931, when the radja also was an unfit person.

167 I was surprised when he said that just about all the young men here would like to leave and see the world. But they have almost no chance. If they did have such an opportunity, there would be a great exodus here.

721 The only great fear in the old days was war-
152 fare, and this is an intermittent danger today also. Thus, Leloba was at war with Waibalun last month, and it is feared even to walk near there. He admits that there was some fear of bad spirits formerly, but this was relatively not so bad. Still, my guess is that there are few people who are brave enough to go and sleep in other places.

20 The kakang has a telephone in his office. The only telegraph here is in Larantuka. There is no postal service. Letters must be gotten at the Larantuka Post Office. There is no radio here, and hardly anyone has ever heard one.

The mandur of the kakang transmits important orders from the administration. Rumor is very important as a means of communication, but there is practically no other means here.

The few who receive or read the mission newspaper are asked about what is in the paper. Bulletins are never posted. They see them only in Larantuka town.

443 There are a few women who come here to buy
438 and sell some items. The small market at Okka crossroad on the beach is held once a week, on Tuesday, in the afternoon and until Wednesday. There used to be another market on the beach at Delang.

However, there is no market system here. Roy says they simply have too little surplus to sell, and nearly nothing to buy with. In Adonara, which is richer, there is a regular pasar ring system.

We.

178 the fields might not have been arranged like the
342 places of the various panga or families in the old round houses. If so, it is beautiful.

592 The assistant says that in the old days when
614 perhaps all of one kampong lived in a single house, the panga were like families therein. That is, since then the panga have expanded into subclans.

632 I asked if perhaps, before 1870, the tu'a
622 tenu gelarang might not have been the highest
152 chiefs except for the alien Bima sultan. He thinks that this is probably so, as there was no dalu until 1870. Then I asked if maybe even yet the tu'a tenu gelarang might not really be more of a real head to the people than the dalu. He said that in the district, in all adat matters, especially land cases, the tu'a tenu was indeed supreme. And even the dalu would not dare to tread on his power in these respects. Then I asked if the dalu were all of Bima origin. He said he thinks so, but that the people are afraid to say so. I asked if any of them have family trees, and he said they must have them. Then I caught him, as I reminded him that his wife was of the "dalu" bangsawan! I asked if her ancestors were aliens. He, embarrassed, said yes, they are said to have been. She is of the Rahong dalu bangsawan. I pressed the case by asking whether her ancestors came from Bima. He said that it is said they were from Pulo Rintja! This is a practically uninhabited island between Flores and Komoda!

This remark about being afraid to say anything about the dalu led me to remark that Manggarai seemed to be a part of Flores which was always under alien rule. He looked a little startled, but saw the point. Evidently, any mention of these "imperialist" matters causes a fear reaction. This came out when I asked if perhaps the tuan tanah was really more powerful

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632 622 152 than the dalu. This, it seems, is the kind of thing that is not discussed!

I must get the dalu relationship straight.

634 I asked if there was really a Radja of Riung, and he said yes. He is on the same level as, for example, Nageh. He said that there has been a radja there for a long time. The radja there now is a Ngada, but the folk there are 342 mainly Manggarai. The houses there are mostly 178 the old rectangular type (not the new style rectangular type which is coming in now) of East Manggarai. The round house area is West Manggarai, although there are round houses in East Manggarai too.

I noted that one of the three round houses in Ndung is going to be torn down shortly. Thus the new type house, which came in only about ten years ago, is swiftly replacing the round ones everywhere. I asked if, since originally Ndung 622 was a branch kampong of Weol, the tuan tanah there was not less in prestige than the tuan tanah of Weol. He said that in theory they are the same, but indeed the tuan tanah of Weol was like the older sibling.

614 It seemed to me that the va'u here are very 114 large (e.g., va'u Weol has over two gelarang), and I told him so. He agreed and in fact said that he has found that there is a still larger genealogical unit (I must ask about this; maybe it is like the isi that Arndt[1] denies, but that Staveren says is found in Ngada above the voi there). On the way back to Weol I saw a buffalo 685 with one of its rear legs hanging nearly off with a deep cut behind the knee. I was shocked and asked how it had happened. He said that the buffalo had broken into someone's garden and that the owner of the garden, who had become angry, had crippled the buffalo. He said that this is done frequently here. I can see how a feud could be started in this way.

[1] [See bibliography, cat. 113--Analyst]